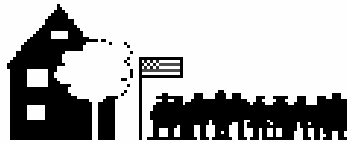


תש"ע



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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: יתרו סוק"ש Shachris
Friday	5:00	5:10	8:00		9:37
Shabbos		5:00	4:30		9:36
Sunday		5:10	5:30		8:00 9:36

IMPORTANCE OF

The *Mishna* (*Avos* 4:20) states: **הוי מקדים בשלום כל אדם** – one should be the first to greet others. The *Moshav Zekainim* notes that the words **כל אדם** include a non-Jew as well, and when the *Posuk* says (regarding Moshe & Yisro) **וישאלו איש לרעהו לשלום**, the word **לרעהו** does not come to exclude gentiles, but rather to exclude one's *Rebbi*, to whom it is forbidden to give **שלום** (see *Rema* יו"ד 242:16). What then does the *Gemara* mean when measuring the size of **כדי דיבור** as no more than the time it takes to say: **שלום עליך רבי ומורי**, if one may never say that? The *Moshav Zekainim* cites *Tosafos* (*Bava Kamma* 73b) who explains that one may not greet one's *Rebbi*, as one greets others, but he may wish his *Rebbi* **שלום** if he is careful to iterate the titular words: **רבי ומורי**. The *MaHarsha* (*Shabbos* 89a) distinguishes between **שאלת שלום**, where a host inquires after a guest's journey or welfare (which is permitted for a *Talmid*) versus **תנינת שלום**, which is recognition by the guest of the host's concern, which is not appropriate for a *Talmid* to his *Rebbi*. The *Avnei Nezer* (יו"ד 474) notes that we mention **שלום** in our greetings because it is Hashem's name, which impliedly asks that Hashem bless the recipient as part of the greeting. At the same time, the *Gemara* (*Berachos* 14a) criticizes one who greets another with **שלום** before *Shacharis*, permitting one to say only **צפרא דמארי טב**, as it does not confer the **חשיבות** of Hashem's name **שלום** upon the recipient. This would be inappropriate before showing respect for Hashem Himself by *davening* (see *BaCH* או"ח 89). The *Shulchan Aruch* (אה"ע 20:6) rules that a man may not greet a woman at all, even thru a *Shliach* or her husband. How then is a man to respond when a woman customer enters his shop, or calls him on the phone? *Poskim* agree that "Hello" or **צפרא דמארי טב** or "How are you" are not what the *Shulchan Aruch* prohibited. Only the word **שלום**, because it is **חשוב**, is *Assur*. Even so, **שלום** by itself, without direction (e.g. **שלום עליכם**) does not create an intimacy proscribed by *Halacha*, as it is deemed a general *brocho*. As such, in *Eretz Yisroel*, where **שלום** is a common greeting one may be lenient.

QUESTION OF THE WEEK:

For which *Tefilah* does the *Shulchan Aruch* specifically permit a **קטן** (minor) to be the *Shliach Tzibur* before the *Amud*?

ANSWER TO LAST WEEK:

(When would degree of *Chilul Shabbos* depend on which **מלאכה** was done?)
The *Gemara* (*Chulin* 5a) states that **מחלל שבת בפרהסיא** is deemed to be a *Mumar* to *Avodah Zarah*, which makes him a *Mumar* to the whole *Torah*. The *Beis Yosef* (אה"ע 44) cites the opinion of *Baal Hatur* who says that this only applies to those *Melachos* which involve work of the land (**חורש, קוצר וכי'**).

DIN'S CORNER:

If a *Shliach Tzibur* made a mistake in his quiet *Shemona Esrei* he need not repeat, because we assume he will correct it in the *Chazoras HaShatz*. However, if the mistake was in the first 3 *berachos*, some hold that he must repeat. (*MB* 126:17)

DID YOU KNOW THAT

The *Gemara* (*Berachos* 12a) states that a number of *Amoraim* wished to include the *Aseres HaDibros* daily (outside the *Beis HaMikdash*) in the collection known as *Krias Shema*, but did not do so because of the arguments expected from *Apikorsim*. *Rashi* explains that the *Apikorsim* would seize this opportunity to convince the ignorant *Amei HaAretz* that the only authentic part of the *Torah* was the *Aseres HaDibros*, spoken by Hashem and heard by all of *Bnei Yisroel*. The *Rashba* (1:184) ruled accordingly that *Aseres HaDibros* could not be included in *Shacharis*, despite the fact that the *Mishna* (*Tomid* 32b) says the *Kohanim* said it every day together with *Krias Sheima*, because of this concern. However, the *Tur* (או"ח 1) states that it is **טוב** to say everyday the *Parshios* of the *Akeidah*, the *Mon*, the *Aseres HaDibros* and *Korbanos*. Not only does he permit it, he even praises it (**טוב**). The *Beis Yosef* and *BaCH* are quick to point out that the *Tur* is speaking of individuals, for whom it is indeed good to recite those portions deemed vital to our *Emunah*, but for a *Tzibur*, *Aseres HaDibros* remains prohibited. So rules the *Rema* (או"ח 1:5) clearly, and the *Magen Avrohom* adds that particularly in our times, one may not publish the *Aseres HaDibros* in a separate pamphlet. Even those who wish to take the *Tur*'s ruling at face value must admit that the *Tur* only approved the saying of *Aseres HaDibros* as part of a group of *Parshios*, out of the same concern that the *Gemara* had. All of which makes the *minhag* to stand during the reading of *Aseres HaDibros* questionable. The *Teshuvos HaRambam* (46) ruled not to follow the apparent *minhag* to stand, for the above reason, and so, the *minhag* of *Sefardim* is to sit. *Ashkenazim* follow the original *minhag*, and justify it by pointing out that we are also accustomed to stand for **אז ישיר**, and that throughout our *Tefilos*, we constantly rise, sit and rise again for reasons not necessarily related to the importance or prestige of one *Tefilah* over another, and the same with *mitzvos*.

A Lesson Can Be Learned From:

An Israeli soldier was about to be sent to Jenin in the summer of 2002. Before leaving he asked his Rav for a *brocho* that he return safely, which the Rav was certainly glad to give him. While in Jenin, the soldier was part of the force tasked with destroying the houses of terrorists. During a quiet period, he happened to notice among the rubble, a silver cup, suitable for *Kiddush*, which he picked up and put in his pocket. Upon returning home safely he immediately went to visit his Rav, and presented him with the silver cup, as a gift. The Rav was not pleased, and refused to accept the cup. The surprised soldier asked another Rav if he understood the refusal. He told the soldier that his Rav's refusal was based on the *Sefer HaChinuch* (505) which states that the *Shevet of Levi* is not to share in the plunder of war. Items which are obtained from those unwilling to give them, whose loss is a source of pain are not to be taken for use by those serving in Hashem's house. The soldier did not understand what that had to do with his Rav. He was told that those who study *Torah* are included in the instructions given to *Shevet Levi*. In fact, all **מורי הוראה** come from *Shevet Levi*. The *Be'er Yosef* asks, do we not see many **מורי הוראה** who are not *Leviim*? He explains that every one of them must have had an ancestor from *Shevet Levi*.

P.S. Sholosh Seudos sponsored by the Schoenfeld family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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